

THE LATTER-DAY SAINTS'  
MILLENNIAL STAR.

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"ARISE YE, AND LET US GO UP TO ZION, UNTO THE LORD OUR GOD."—Jeremiah.

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THE FOUNDATION OF PERMANENT PROSPERITY.

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Travellers on arriving in this Territory are struck with an air of age which pervades our cities and settlements, and with the home attractions which abound so plentifully. After a journey across wide prairies and seemingly interminable sage plains, the shade trees and orchards among which this city lies embosomed, have a peculiarly pleasant and inviting appearance. No one unacquainted with the facts, when comparing this city with those of the neighboring Territories, would think that twenty years ago the place where it now stands was a sage desert.

On every side are to be seen houses with an air of home comfort that is attractive. The soil, naturally forbidding and hard, has been blessed by the Lord, and the labors of the people under that blessing have produced comfort and plenty from a desert. Men build houses, not simply to live in for a year or two and then sell, but for their children to inhabit. They plant trees around them, that all may luxuriate in the coolness of their shade. They set out fruit trees that their families may enjoy the fruit.

Flowers are cultivated, and with them a taste for the delicate and the beautiful grows up. The east and the west furnish seeds, and cuttings, and roots, which, when planted and developed, minister to our gratification and delight. These and many other things easily observable, show that we have not come here only to acquire wealth, but to live; that we make of this our permanent home, a home which we seek to beautify and adorn for our gratification and comfort, and the gratification, comfort, and delight of our children.

It is usual in the mining districts of this western country, to see cities spring up in an exceedingly short space of time. Houses are built as if by magic, streets grow, stores multiply, and business thrives for a time. All is bustle, stir, life, as it is called, and making money, which, by the bye, only a few can make, the rest merely helping them to do it. After a time, the contiguous mines do not yield so richly, discoveries are reported elsewhere, and much of the population floats off, having no home inducements to bind them there. A few years,

later, and that town is measurably deserted; business has moved off to other places, while the streets are dull, silent, and comfortless looking. This is the picture of many towns in the mining regions. Sudden growth, great and rapid prosperity, quick decadence and desertion, because those who built them did not design to live there; they sought only to make money, that they might carry it away to enrich other places.

We have come here to live. Our cities are permanent. Their prosperity is not so quick, but it is steady and ever on the increase. Business may become dull for a time for the merchant and trader, but the comforts that are drawn from the earth and elements around us are the same to our use. Consequently, every settlement made, every farm fenced and broken up, every orchard set out, every house built, every water-ditch or canal dug, is a permanent improvement which will not depreciate, but will continue to increase in value, and will aid in making more valuable all the property contiguous to it.

When men talk of energy and enterprise in developing the mineral resources of this great region of country, they might, on reflection, give at least a part of the credit due to the energy and enterprise which first settled and opened it up, and without which the development now so highly lauded would have been impossible for many years. And when they talk of the adventurerous spirits and hardy miners who dare the terrors of the savage that they may obtain gold, they might, once in a while, allude to the adventurous and hardy women and children who set them the example in braving such dangers, not for gold, but to find and make a home, being driven by mob violence to the desert for shelter. And those dangers were braved, too, by weak women and children, when their extent was unknown.

The progress and development of the country west of the east ridge of the Rocky Mountains, as far as it has depended upon the search for and the finding of the precious metals, has not been healthy nor permanent. This thirst for gold so strongly pervades all

classes, that when the attraction presents itself in scenes wild, dangerous, and rude, it draws together large numbers of the wildest, most reckless, and desperate of men, who to supply their wants, to find excitement, and to gratify their desires, would dare much more than they have to do to obtain the prize they seek. Following them, to prey upon their reckless waste and extravagance, come hungry speculators; and all that vice can provide to minister to man's gross desires or depraved appetites is provided, that the hard earned gold may pass into the hands of others than those who toiled for it.

Are these the elements, thus gathered together, of which a prosperous and truly progressive community are formed? Does it not take years of opening up the natural resources of the country, agriculturally and horticulturally, before a permanent foundation is laid on which the superstructure of prosperity can be successfully raised? Let the facts bear witness. West of us lie California and Nevada, two States, each with the dignity of being a Republic in and of itself. They have had all the advantages of heavy capitalists aiding in developing their resources. Their mines have been exceedingly rich. Gold and silver have been dug there in immense quantities. But it was not until California took a position as an agricultural, vine-growing, and manufacturing State, that her real prosperity began to be developed. Nevada, to-day, with her rich mines, and her much vaunted wealth, is poor and almost bankrupt; and it would be no boasting to say that plodding, slow-going, agricultural Utah could buy half-a-dozen such States, and have a margin left to put a picket fence around a portion of them. Without drawing sustenance from some other place, her mines would have been still undeveloped; and it will take years to weed her population of those characters who are the bane of society, to whom we have referred, and who follow the careless, reckless, hard-working, easy-spending miner, like sleuth hounds.

What we deduce from this is, that the very foundation of progress and prosperity in this western country is

developing its agricultural and horticultural resources; this Utah has done, and done it first. That without this development, which Utah pioneered, and in which she still stands in the front rank, the mining districts would not, could not, have been opened up, at least for many years, for the difficulty and expense of freighting produce over a long way, through a wild, unsettled, and unknown country, would have precluded it; there would not perhaps have been any telegraph wire connecting the Pacific with the Atlantic; there would not have been even a nominal daily mail across the continent; and the Union Pacific Railroad would still have been a thing of the future for bursting eloquence to elaborate upon. We deduce also, that the society thus drawn together when those districts are opened up, is not of the kind which conduces to the real prosperity and growth of the place where they temporally locate. And, that a State or Territory so settled and peopled has to pass over the yeasty waves of insecure moral and financial elements, before it can reach the calm, still waters of true prosperity and public moral health.

The progress of Utah is far in advance of her near neighbors. Her prosperity is steadily increasing. She has within her all the elements of greatness, power, and importance—not in her rich soil, but in the policy, industry, and virtue of her people—

which are being surely developed. She can feed and has fed her thousands who have been engaged in this opening up and developing process, and her prosperity has the air of age and the stability of permanency about it. Utah has done well for our country; she has cost it less, and done more for the development of these vast western possessions, than any other State or Territory in the Union. That is simply stating a fact in so many words. Her people have opened a road from the Mississippi to the Pacific, settled a wilderness, wrested bread from the desert to feed the thousands who, seeking for a fortune, sought the gold and silver in which our neighboring States and Territories rejoice, and thus have been the instruments in developing and placing in the hands of the nation the inexhaustible wealth in which it takes such pride.

Justice, simple justice, would seem to demand that Utah, having done so much for her country, should receive some better recompense than taxation without representation. And, failing such, that she should be allowed to develop her own prosperity and her internal resources in her own way, according to the wish of the people, offering the best assurance for the future in the present, which is but a result of the past, that it would subserve the dignity, prosperity, and financial and moral health of the nation.—*Deseret News.*

### MOUNT CENIS SUMMIT RAILWAY.

We have already briefly announced that the line of railway which has been in the course of construction for the last 18 months over the Alps at this pass, and which follows in the main the great road of the First Napoleon, was successfully traversed a few days back, over its whole length of 48 miles, by a locomotive engine. A train, composed of an engine and two carriages, left the St. Michel station at 6.30 a.m. There were present the Duke of Vallombrosa; Mr. Fell, the inventor of the system; Mr. Brogden,

a director of the company; Mr. Brunelles, the engineer, and Mr. Bell, his assistant; Mr. Blake, the agent of the company; Mr. Alexander and Mr. Barnes, locomotive engineers; Signor Copello, chief engineer for the Modane section of the tunnel; Captain Beaumont, R.E., Mr. James Brogden, Mr. Jopling, Mr. Morris, and Captain Tyler, R.E., on the part of the British Government.

Mr. Fell's system consists of the application of a central double-headed rail placed on its side in the middle of

the way, and elevated about 14 inches above the ordinary rails. There are four horizontal driving wheels on the engine, under the control of the engine-driver, which can be made by pressure to grasp the central rail so as to utilise the whole power of the engine, and so enable it to work up incredible gradients without slipping. The carriages also have four horizontal wheels underneath, which, with the central rail, form a complete safety guard. In addition to the ordinary break, there are breaks on the central rail. It would appear, therefore, impossible for the engine or carriages to leave the rails where the central one is laid.

The morning was admirably adapted for the trip, the sun shining with great brilliancy upon the Alpine peaks and the numerous glaciers which are visible in different parts of the route. After leaving the deep valley in which St. Michel is situated, the line passes by a gradient of 1 in 30 to the Pont de la Denise, where an iron bridge spans the River Arcq near the site of that which was carried away by the inundations of last year. As the little train passed the village of Fourneau, the workmen of the Grand Tunnel of the Alps turned out *en masse*, and, as at all other parts of the route, they were observed stooping down and even endangering their lives for the purpose of inspecting the unusual mechanism of the engine for working on the central rail. The first very steep gradient of 1 in 12 was seen in passing Modane, and, fore-shortened to the view, appeared on the approach as if impossible to surmount; but the engine, the second constructed on this system, had already proved equal to the task on the experimental line, and, clutching the central rail between its horizontal wheels, it glided quickly up, under a pressure of steam not more than 80lbs. to the square inch, without apparent effort. The progress was purposely slow, because no engine or carriage had previously passed over the line, and also to give opportunity for examining the works. The damages to the road on which the line was chiefly laid were found to be substantially repaired by the French Government. The magnificent scenery

around, and the waterfall near Fort Sessaillon, were much admired as the sharp curves afforded different views while passing on the edges of the deep ravines. The train entered Lanslebourg station under a triumphal arch, having accomplished 24 miles of distance, and attained an elevation of 2,100 feet above St. Michel.

From this point the zigzags of ascent commence, and the gradients over a distance of four miles were for the most part 1 in 12. Looking down from the train near the summit, as if from a balloon, four of the zigzags were visible at the same instant to a depth of 2,000 feet. The power of the engine was satisfactorily tested in this ascent, and the summit was reached under salvoes of artillery from an improvised battery, and amid the cheers of French and Italians who had gathered to welcome the English on the frontier. The engine again came to a stand under a triumphal arch, at an elevation of 6,700ft. above the sea. Flags of the three nations, and a silk flag specially presented by Signor Ginaoli to Mr. Fell, waved over a sumptuous breakfast, also provided by that gentleman. The hospice, the lake, and the plateau of the summit, surrounded by snow-clad peaks and glaciers, rising to an elevation of from 10,000ft. to 13,000ft. were passed, and the portion of the descent commenced from the Grand Croix. The railway here follows the old Napoleon road, which was abandoned long since for diligence traffic on account of the dangers from avalanche. Masonry-covered ways of extraordinary strength had here been specially provided for the railway.

The descent to Susa was a series of the sharpest curves and steepest gradients, on which the central rail had been continuously laid. The Valley of the Dora, with Susa and the convent of San Michel, and even the Superga above Turin, visible for 30 miles in the distance, presented a magnificent panorama, as the train wound through a clear atmosphere round the mountain side. The confidence of the party on a trip which would under ordinary circumstances have been so dangerous, was manifested by their crowding round all

parts of the engine, from which, under a feeling of the security afforded by the central rail, they thoroughly enjoyed the ever-changing scenes as they passed round the edges of the various precipices. Susa was entered amid the acclamations of multitudes of spectators, and the party adjourned

to dine at the Hotel de France.

Thus was completed a journey unexampled in its character both as respects the steepness of gradients, the elevation of the summit level, and the difficulty with which the curves and precipices were overcome.

### DEDICATION OF THE PROVO MEETING HOUSE.



The President and party reached Provo on Saturday, Aug. 24th, at 8 o'clock a.m., escorted by the military, who met them a few miles north of the city. The cordial reception awarded by the citizens was truly gratifying. The school children, with banners and music, turned out *en masse*, delighted with this opportunity of manifesting their feeling of love and good will to the leaders of Israel.

President Young opened the meeting, in the new meeting house, at 10 o'clock, and after singing by the choir, the dedicatory prayer was offered by Elder John Taylor.

President Young and Elders Orson Hyde, Orson Pratt, John Taylor, W. Woodruff, Geo. A. Smith, and Geo. Q. Cannon, made remarks edifying and appropriate to the occasion.

The meeting was dismissed with benediction by Elder Geo. Q. Cannon.

#### AFTERNOON.

In the afternoon an audience estimated at 4,000 met in the Bowery. Present on the stand—President B. Young, Elders O. Pratt, J. Taylor, W. Woodruff, Geo. A. Smith, Geo. Q. Cannon, and visitors from the city; Bishops William Miller, Harrington, Evans, Johnson, Fairbanks, Cluff, McCullough, Thurber, Halladay, Murdoch, and many of their Counsellors, and Elders from the various settlements.

Elder G. D. Watt opened the meeting with prayer.

Elder Geo. A. Smith, W. Woodruff, and Bishop Edward Hunter addressed the vast assembly. The teachings were chiefly on the Word of Wisdom, strictest purity of morals, economy, progress, &c.

The names of the Presidency and

High Council of this Stake of Zion were submitted to the people and unanimously sustained. Bishop W. Miller, Isaac Bullock, and George W. Bean, Counsellors,

#### HIGH COUNCIL.

Aaron Johnson, Simmon P. Curtis, Stephen M. Farnsworth, William O. Sperry, John Leetham, John H. Carter, Ben. K. Bullock, James E. Daniels, L. John Nuttall, Wm. A. Follett, Joseph Clark, Geo. M. Brown.

Elder T. B. H. Stenhouse dismissed the meeting.

A meeting of the Priesthood was held in the evening, in the new meeting house, at which Presidents Joseph and Brigham Young spoke. The former made a very earnest appeal to those present to be kind in all their intercourse with those associated with them, and to seek to save the souls of those committed to their care. President Young's discourse was deeply interesting to all Israel, and will no doubt be published in due time.

Provo, Aug. 25, 1867.

The long looked for "two days' meetings" have come to a close, and the people are wending their way to their homes and firesides. Many have come from a very great distance, and return again to labor waiting for them with more joyful hearts than when they left it. It has been "a great time," and every body has seemed filled with joy and satisfaction.

To-day the meetings were held in the Bowery. In the forenoon, prayer was offered by Elder Woodruff. Elder Taylor offered a lengthy discourse on the corruption of human nature by the wickedness of men, and the purposes of the Lord now to restore man

to his original condition—through a strict observance of the laws of life. Elder Orson Pratt spoke on marriage as instituted by the Almighty. Benediction by Elder Cannon.

In the afternoon, prayer offered by Elder Watt. Elder Hyde spoke at some length on the counsel of to-day. Elder Watt spoke in his usual vigorous and interesting style. President Young spoke of the Indians returning to the settlements; on the emigrating of the poor; on the marriage of the young men and maidens among the Saints; on the benefits to be derived from the common use of vegetables, fruits, fish, &c., instead of teas, coffees, and certain kinds of meats. His remarks were listened to with great attention. Meeting dismissed at half-past 3 o'clock by Elder Geo. A. Smith.

The President and company left immediately after dismissal, in order to be present at a meeting to be held in the evening at Payson.

The singing during the meetings, by the Provo, American Fork, and Spanish Fork choirs, was very excellent. The Saints are evidently doing considerable in the cultivation of music, which we are pleased to note is observable everywhere we travel.

#### THE PROVO MEETING HOUSE.

This handsome building is now nearly completed, and as a monument of the perseverance and labors of the Saints in Provo, also a pleasant place in which to worship the Lord, they have good reasons to rejoice and be thankful for such results, as we believe the people have felt much the want of such a place.

As long ago as 1852 the plan was furnished by President Young, but the Indian disturbances of '53 prevented its prosecution.

In '56 and spring of '57, the walls of the basement were reared. The summer of that year the adobies were made, and arrangements perfected for erecting the walls of the building; but in July, the good people of Provo, learning that the peace of the Territory was menaced by an invading foe, accepted the necessity of dropping public work, and prepared to unite in the common defence. Labor upon the building was not resumed until

the departure in '61 of the last remnant of that admirable depleter of the national treasury, "Buchanan's Utah Expedition." In that year the walls were erected, and the chief part of the timbers for the roof and tower were procured by donation and on labor tithing, under the superintendence of Bishop A. H. Scott. After this, very little was done until in '63 a voluntary assessment of three per cent. upon property was made and applied under the supervision of Bishop W. Miller, accomplishing the roofing of the building and raising the principal timbers of the tower in the spring of '64.

The work on the building progressed but little in this year, various obstacles seeming to prevent, while all saw the need and benefit to arise from its completion. At a two days' meeting held there in July '64, President Young, in referring to this fact, said, "I pray ye people of Provo, build that house." Still no effectual movement was made until Feb. '65.

A mass meeting was called, at which several suggestions were offered, favoring the speedy completion of the House, and on the people's being reminded of the President's request, they instantly voted to complete the house as early as practicable, agreeing upon additional voluntary assessments on property, and appointing A. F. Macdonald, M. Tanner, and Thomas Allman, committee, to finish the house in a style that would, if possible, express their desire to comply with the President's wish.

The building is 81 feet long by 47 feet wide, with a tower 80 feet high. The basement is well suited for Priesthood and public meetings and Sunday schools. The upper room has a gallery, with pews on the main floor, and capable of seating about 1100 persons. The pulpit, aisles, and vestibule, are beautifully finished, and with their carpeting, the work of our faithful sisters, gives an air of taste and comfort to all. A vestry, additional to the plan, about 20 feet by 20 feet, has been built. There is a bell in the tower, a clock in front of the gallery, and an excellent (Mason & Hamlin) organ, imported by D. O. Calder.

The superintendence and working of the plan has been tastefully execu-

ted by Thomas Allman, who was appointed for this by President Young in '61. The approximate cost of the building is as follows:—

By donations under Bishop A. H. Scott, ...	\$12,119.00
Assessed on property in '63, under Bishop William Miller ...	6,221.00
Labor Tithing per. set. in all ...	25,498.00
Amount assessed on property '65 and '66, under A. F. Macdonald, M. Tanner, and T. Allman ...	30,706.00
Total, ...	\$74,544.00

which is designed to finish the work; and although the figures are large, much of the outlay has occurred to a disadvantage, having to apply means in opening and keeping open kanyon roads, hauling stone from quite a distance, and receiving labor and produce at rates involving loss in value, also a waste of material occasioned by delays. All this, however, will enter into the sum of an experience useful hereafter. We have to say that all who have contributed to this work have done well, and trust that it is only a beginning of the many good public works yet to be executed by the Saints of Provo city, whose location is such as admits of a wide field for public and private improvements, with the advantages possessed in so many natural facilities.

The design was adopted with the view of preserving among us a reminiscence of a Presbyterian meeting house, that the children of the Saints might see in what kind of an edifice many of their fathers worshipped before they heard the Gospel. The designer in this has been very successful, and on the Provo bench stands now a building that will ever be a credit to those who have contributed to its erection. It is a very comfortable house, and we hope that it will ever be crowded.

It is without exception the finest place of worship in the Territory, a magnificent building—an edifice that reflects the highest credit upon the people who have reared it. There is nothing about it of elaborate artistic labor—comfort, convenience, and propriety only seem to have swayed the designer and builders, and in the house now finished, they are achieved.

The building as approached in front exhibits the only unfinished part of the house. Through the breaking up of the kanyon road, the rock for the

steps could not be procured in time, but when placed there, the steps will be three sides of a pyramid, with a broad platform. The entrance is wide and the door massive—six panneled and grained in dark oak. Above the stone pediment over the door is a tableture of stone 7 by 3, with the inscription—

E R E C T E D  
A. D. M D C C C L X I .

"Praise ye the Lord."

with four ornamental branches engraved in the corners of the stone. Above the cornice in the gable is a four feet circular window, surrounded by a heavy scroll moulding. Two basement windows with Venetian blind shutters, and over them two windows ten feet high, with Venetian blinds. Four windows of the same size are on the east and west of the building, with perch entrances to the basement. The inside is a picture of neatness. The seats are in the old pew style, and conveniently wide to admit of a passage before the sitters. The gallery is supported by four pillars and one pilaster on each side, and one pillar in the centre of the end of the gallery. These pillars are painted as Seannea marble, with black and gold marble at the base. The front of the gallery is plain, heavy framed work, grained white oak, with a mahogany band or top rail. The cornice round the ceiling is six and a half feet girt—very massive. There are three stucco circular wreaths as centres for the chandeliers, the middle one with an extra large wreath around it. The pulpit is a piece of excellent workmanship. The front is formed of a large semi-circle with two small semi-circles and pilasters on the wings, crowned with a massive cornice. The window at the back of the pulpit is draped in crimson plush velvet, with a heavy fringe. Above it is a deep and massive cornice, in style a combination of Elizabethian and Gothic. The semi-circles of the pulpit and the friezes of the cornices are grained in imitation of oak root; the pilasters and mouldings in plain white oak. The band rails and newells of the pulpit stairs are painted in mahogany. The painting was executed by brother

John Gladhill, and reflects the highest credit upon him as a grainer. The pulpit and window cornice were the workmanship of brother Thomas Allman, and exhibit excellent taste and workmanship. The upholstering work was done by C. F. N. Tweede, which is most tastefully executed. The carpeting for the entire building was the free will offering and labor of the sisters in Provo. We would have been pleased to here add their names, had they been furnished us. We heard the names of Mrs. Lucy Smith, Mrs. Hannah Smith, and Mrs. H. Saunders.

The basement room is the same size as the room above, with a speaker's stand. The room is well lighted and designed for all public Mass and Priesthood meetings, as also scientific and educational meetings. The vestry is a convenient room, 20 x 20 feet, with south door and two side windows, with a stairway and door entering the main room near the pulpit. The

block is designed to be fenced, with trees planted around for fruit and shade.

In early days, there were numbered in Provo some hard cases, which gave the place something of an unpleasant name; but as Elder Geo. A. Smith remarked on Saturday, that class had been well scattered, and Provo was rid of them. For our part, we could not but respect the people of Provo. None but a good, liberal hearted people would have kept at that building so many years, and devoted so much of their substance to its erection. We think, therefore, they are deserving of the respect of the Saints everywhere, and the blessing of the Almighty. The Saints there have now a fine place in which to worship, and the Priesthood may find now a ready response to their invitation to "come and hear." We hope that they will be blessed together in their good work.—*Semi-Weekly Telegraph.*

## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 19, 1867.

### A VARIETY.

THE Saints in Europe will be delighted to read of the dedication and description of the Provo meeting house, as an additional evidence of the enterprise and devotion of their brethren in one of the larger Stakes of Zion. We hope soon to favor our readers with an account of the dedication and a description of the new Tabernacle, which it was expected would be so nearly completed as to admit of holding General Conference in it on the 6th inst.

The article describing the passage of the first railway train over the summit of Mount Cenis, in Italy, may not be quite so interesting to our English readers, as it will be to those who dwell among the mountains in Utah, who are expecting the shrill whistle of the iron horse will soon make his approach known to them. There the scientific appliance of the "middle rail," and the cars with "horizontal wheels," may sometime be of use in passing summits of the Rocky Mountains.

Never were the nations of Europe more fidgety nervous, or exquisitely sensitive on religious, political, and war questions, than of late or at present. The

temporal supremacy of the Pope is endangered by the presence of revolutionary eruptions on the body politic, which it is generally believed are likely to continue and increase in violence, until the nature of the complaint shall have rendered the subject "Constitutional."

The assembly of 500 Catholic Bishops and Priests at Rome in June, did not establish quiet in the Pope's dominions, neither did the Pan-Anglican Synod, which included seventy-five of the 150 Episcopal Bishops who were invited from the antipodes and all climes, convened last month in Lambeth Palace, succeed in settling its discordant topics, and uniting its clergy in the "unity of the faith," since the disputed points are agitated as angrily as before.

The Saints rejoice in the onward and undivided progress of the truth, which is gathering the honest, the virtuous, and obedient of the earth, into the Stakes of Zion, and building them into a nation wherein shall dwell forever the statutes, ordinances, and judgments of the Holy One. The accounts of late have seemed to be very encouraging from all parts of the earth where the Gospel is preached.

But of the growing spirit of the age, as it exists between the sexes, we quote the following chivalrous article from our cotemporary the *Telegraph* :—

"We have seen some complaints of late that the age of chivalry was gone, apparently never to return, and this particularly with regard to the conduct of man towards woman. That absorbing and overweening but respectful worship of woman, as exemplified in the romantic days of knight errantry, has certainly passed away. There is still extant a worship equally as overweening of woman, but we are not so sure that it is generally so pure and respectful as that which prevailed in the olden times, usually understood as the days of chivalry. Woman is worshipped now as devotedly as she was then, men are as ready to extol her as an angel, but we very much question if they are as anxious generally that she should remain as pure as it is considered an angel ought to. There is some reason to think that much of the worship of woman now-a-days is the worship of passion and of flattery, for the sake of possession, and possession with the view and intent of the degradation and the ruin of the worshipped. That is about the amount of the gallantry and the chivalry that are boasted of now-a-days, and we confidently appeal to every man who considers himself a gallant, whether such is not the case.

How are the facts in actual life? If there really did exist true chivalry and true gallantry towards woman, men would not only professedly think highly of woman, but would encourage and defend her in the maintenance of her personal purity, both from others and from themselves, at all hazards. They would consider a woman's integrity as her priceless jewel, of which no man has a right to deprive her, and of which no true man would attempt to deprive her, but on the contrary, would not only defend her good name, but the true foundation of her good name, with as much heartiness and unflinching determination as ever did knight errant of old defend the claims to beauty and general superiority of his particular Dulcinea.

Is that widely the case? We believe we may safely say that it is not. The number of men is legion who seek every opportunity of showing their gallantry and chivalry by effecting the ruin of women, and then by increasing the crime by deserting them, and still further by boasting of the ruin accomplished. The women become outcasts, but the men are received again freely into society,

and thus encouraged to continue their vile and destructive practices. The number of men is greater who will take opportunities that may appear, and there are a great many men who can endure very little temptation. There are a few men who are 'not that kind of men' at all. Such is the chivalry of to-day."

## C O R R E S P O N D E N C E .

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AMERICA.

St. Louis, Mo., Sept. 21, 1867.  
President F. D. Richards.

Dear Brother,—As I stated in a former letter I would at some future time send you a full report of my labors in the United States, I now avail myself of an opportunity, and will give you the facts in as concise a manner as possible.

After visiting Philadelphia, and reorganizing that Branch according to the desire of President William H. Miles, I visited my relations in Michigan and Iowa, and preached to them. By this time my money was nearly all spent, so in order to recruit my purse, I bought an axe and went into the woods to cut cord wood for about three weeks. As soon as I had earned sufficient money to pay my fare to St. Louis I came, and according to the wish of President Miles, commenced publishing and delivering lectures, Elder E. W. Tullidge assisting. I met him in St. Louis. We labored together, reorganized the St. Louis Branch, and delivered many lectures, which were all advertised in the Mo. Republican. Brother Tullidge left me in Feb. last, and returned to New York. I have remained in St. Louis and vicinity ever since, only when I have been doing business on the frontiers for the emigrating Saints from St. Louis.

The Lord, through President Young, saw fit to call me to labor in the States another year; I responded to the call, and have been doing all the good I could up to this time. I see the Lord, through me, has done some good for Zion. We have a large and comfortable hall on Broadway to hold our meetings, much better than the one we had last winter. I have also succeeded in opening two private hou-

ses for meetings in the suburbs of the city. Several have been baptized during the summer. Five or six missionaries from Utah sent to the States, called on us; these brethren are going to the Southern States.

I have already received and sold about 20 hymn-books, with a few other Church books. Fifteen STARS are taken regularly in St. Louis. I am doing all I can to distribute the written word. Several now expect to cross the Plains for Utah next year. The Lord has been and still is helping me to revive the work in St. Louis, I give him all the glory.

Several old Saints have revived, come forward, and renewed their covenants with the Lord. We have a few real good Saints, and a few who have need of being schooled longer before they can be called good. The Saints and some friends love and respects me as a servant of God. I obey the Word of Wisdom myself, and I teach good and wholesome doctrine to all people. I have many apostate influences to contend with in St. Louis. Ever since Zion has begun to travel, St. Louis has caught her dross and scum; yet there are good people in this great city, and throughout this great Republic.

Please remember me kindly to the Saints and Elders of that mission. I have labored in England six years, made many acquaintances, and the Lord gave me many friends. God bless the English Saints, with whom are laboring for the welfare of Zion.

Brother Franklin, I am but poor writer, but when the good Spirit is with me, I can talk a little and think more.

Please accept my kind regards, the same to all the brethren in the office.

Yours in the bonds of love,

LORENZO D. RUDD.

New York, Sept. 23, 1867.  
President F. D. Richards.

Dear Brother,—We expect to hold a Conference here on the 13th of October, and after that will make you a remittance for books and papers had since July. As we expect a good gathering of the Saints, we will be able to sell some books to those wanting them. I have run the subscription list of the STARS, in the States, up to 85 already, and if I can, will make it reach 100. I frequently have calls for books from clergymen and others, by mail, and if this Mission could have a few on hand to accommodate, it might prove a blessing to many.

Brother L. D. Rudd writes me from St. Louis, that he has frequent calls for books. He will hold a Conference, Oct. 6th, in that city, and report to our Conference on the 13th, when I will send you a brief report for publication in the STAR, that you may know of the prospects of the work in this land.

Quite an excitement was created among the newspaper fraternity, by the publication of a reported sermon in the Tabernacle, on the 8th of September, by Elder Sloan and President Kimball, on the unjust and tyrannical laws of Congress against polygamy. Ben. Wade threatens to move for a repeal of the Organic Act, and other and sundry retaliatory measures, upon the impudent "Mormons," for daring to question the honesty and patriotism of President Johnson's Rump Congress. Well, I suppose, we must let them work at it, *they* will make "Mormonism" popular after a while, whether we will or not.

A little information in regard to the Saints who have migrated this year to the States, no doubt would be acceptable. Those located in this city, Williamsburg, and vicinity, have generally obtained employment. Many are doing well, and, I think, quite a number will be successful in saving enough to get gathered with the Saints next year. Things look bright for a good fall business, and should no political or financial trouble intervene, it is thought business in the spring will be very good; it is hopeful that it will thus prove a real benefit and blessing to the Saints.

I must here close, by promising a fuller report of the condition and prosperity of the Saints after Conference, and my kind regards to all the brethren with you. God bless you forever. Your brother in the Gospel,

WILLIAM H. MILES.

#### ABOUT THE MORMONS.

The telegraphic news which reaches us from Utah is often startling but seldom trustworthy. One time we were told that the "Saints" were at loggerheads, and a number of them had been read out of the Mormon Church by Brigham Young himself. Subsequent accounts by mail failed to confirm the story. On Friday last another story is telegraphed equally startling, and as we have no doubt the event will prove equally untruthful. It was to the effect that the Mormon Elders were making speeches stirring up sedition, and boasting that they would not obey the laws of Congress. These stories, of course, come from the "Gentiles," who, living among the Mormons, and not admitted to their social life, hate the "Saints" intensely. It is from this adverse and angry minority that the people of the country get their impressions of the Mormons.

Some time or other this Mormon question will come up for settlement, and it is therefore desirable that the public mind should not be bedeviled by the inventions of their personal enemies. Leaving out of view polygamy, the leaders of this strange sect must be credited with some good and even wonderful exploits. They have taken the most degraded population of Great Britain, the Welsh miners and English laborers, and have trained them into ways of thrift, sobriety, cleanliness, and a certain kind of intelligence. They have literally changed a desert into a garden, and soon an opulent State will appear in what but a few years since was a howling wilderness. For the present we ought to let the Mormons alone. They are helping to populate a thinly settled section with hard-working and intelligently directed people. We can safely trust to time and a sufficiently large Gentile population to rid us of polygamy; but in the interim let us

close our ears against the stories of their personal enemies.—*New York World.*

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### ENGLAND.

Bristol, Oct. 9, 1867.

President F. D. Richards.

Dear Brother,—I feel to address a few lines to you in accordance with your kind invitation to the brethren to communicate with you.

I am very thankful to say that, with but little exception, my health has continued to improve ever since I left my home in Tooele county, for which I feel to offer my gratitude and thanks to God, for I realise his hand in this as well as in all other things pertaining to my welfare and health, and my faith is that I shall be preserved from sickness and from all evil during my stay in the nations, in accordance with the word of the Lord. I have been observing the Word of Wisdom since I embarked on the *City of London* at New York, and I am thankful to say that already I find good results therefrom, and realise that the Lord is not backward in his promise connected therewith.

I am very happy to say that I find my fellow-laborers, brothers Anderson and Gibbs, very agreeable persons; I enjoy their society, and feel to be united with them in the councils and labors of this Conference, and it affords me pleasure to find this feeling reciprocated by them. I find the influence of the Spirit rest upon us in our meetings, to enable us to speak with freedom of the great things of the kingdom of Jesus Christ, and I believe we may anticipate some good to follow our weak endeavors to spread a knowledge of true and righteous principles.

I return you thanks for the kindness extended me to visit my relatives. I have borne a faithful testimony to two families of them, which has resulted in the baptism of my eldest brother, and I sincerely hope that the seed sown may yet bring forth good fruit in the hearts of the others. I have yet to visit another sister and her husband, at Ford, near Devonport, where, with the kind consent of brother Anderson, I intend going next week. Judging from their earnest and pressing invitation, I

hope to be an instrument of good to them.

I have travelled through a great part of the Conference visiting the Saints, whom I have found generally to be poor people, though mostly warm-hearted and kind, and ever ready, according to their means, to assist the work. I held meetings in different places with them, some of which were attended by strangers, or people of the world, whom we had invited by going to their houses, or on meeting them in different places in the neighborhood of the several meetings. I have also attended and spoken at some of the out-door meetings in and about Bristol; as yet we perceive but little fruits of our labors; but in some of the places we have hopes of a few coming forward for baptism.

My great desire and earnest prayer is, that I may be blessed with the gift and power of the Holy Ghost, and with the spirit and power of my office and calling in the holy Priesthood, so that I may be faithful and obedient, and may realise all the words of the Prophets unto me, and that I may be enabled, when the time comes, to return home with the blessings of God and his servants, and also with the testimony of a good conscience.

With prayers for your welfare, and for the success of the work of God, I remain, with kind love and respects to you, and to the brethren in the office, your brother in the covenant,

GEORGE W. BURRIDGE.

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Bradford, Sept. 20, 1867.  
President F. D. Richards.

Dear Brother,—I have left my field of labor, namely, the Hull Conference, according to your counsel and permission, to return to my family and work for our emigration. In doing so, I would like to address a line to you. I feel it very much leaving the Saints of the Hull Conference, as I was very much attached to them. There I first heard the Gospel, 11 years since, was called to the Priesthood soon after, and was sent forth into the town and surrounding country, to bear testimony of the everlasting Gospel restored to the earth in these the last days, through Joseph Smith, whom God had called to usher in this the last

dispensation, and to testify of the judgments coming upon the inhabitants of the earth who would not obey that Gospel, and to testify of the kingdom of God which is being established on the earth, as declared by the Prophets of old.

From that day to the present I have not ceased to speak of these things, in many of the halls of the great, and in the habitations of the middle classes and the poor. My voice has been heard in their streets, and thousands have heard my testimony. Some have believed and obeyed, others have believed and not obeyed; some have apostatized, and some are still faithful; others are in Zion, and many still in Babylon, anxiously waiting the time of their deliverance, which I pray our Father may be near at hand.

I presided over the Hull Branch for about four years and a half, and one and a half over the Conference. I have had joy and sorrow in my labors—sorrow for the perverseness of some, but joy through the doings of those who would be as clay in the hands of the potter. The joy of the latter overcame the sorrows of the former, with the approbation of the Priesthood of God that were placed over me. The testimony of the Spirit of God within me, that our Father was well pleased with my labors, gave me a peace and joy that no other power could give, and no power could take it away.

You say, dear brother Richards, that you desire me to keep my armor bright. If I thought it was going to get rusty, I should weep and lament. I love the warfare. I was not a pressed soldier, neither overcome by argument; I had been looking for such a work for years, and had been shown it in a vision when very young. I had been told by people that I ought to be a "Mormon," as I believed as they did, but I knew nothing about them. My feelings were before I knew any of them, O that I knew where to find a man authorized of God as anciently, to administer unto me the ordinances of the Gospel. If I had possessed thousands of gold and silver, I think my anxiety was so great, that I could have given it all

for a commission in the army of Jesus Christ. As soon as I heard the servants of God, I recognised the voice of the true Captain, and my inquiries were, what shall I do? I knew I had found the pearl of great price; the peace and joy that took possession of my bosom no tongue can tell, at least mine cannot. From that time until the present it has been my greatest delight to wield the weapons of our warfare, and to study, to the best of my ability, to be a good soldier and an efficient swordsman in cutting asunder truth from error, light from darkness, and I know the Lord has blessed me in my endeavors.

Now that I am come home to my family, and the responsibility is taken off my shoulders, I feel out of my right element, as a fish out of water, and my thoughts are every day wandering after the Saints of the Hull Conference; yet I know there are two good men left with them—namely, brothers Jackson and Petty, and I am proud to say that no jar exists in the bosoms of either Priesthood or Saints, neither has done for a long time past. It is true we have had considerable pruning to do within the last eighteen months, it has been the accumulation of years. Since that has been done, the Lord has blessed us, and we have added several by baptism of late, and more I believe will soon follow. We have done considerable out-door preaching, and have had excellent good attendance and good attention. I hope the seed sown will at some future time spring up and bear fruit.

The brethren of the Priesthood have been one with me in all things. It is true there are but a few of them, the Conference is small, and trade has been very bad in Hull for a long time, while expenses have been the same as when the Conference was larger, consequently our finances have been but small.

All things are left perfectly right for brother Jackson to go on with, and my prayer to the Lord for him is, that he may do a great and good work in the Hull Conference.

I pray God our Father to bless you, and all engaged in the great work of building up his kingdom. Your brother in the Gospel,

ROBERT WILLIAMS.

## SUMMARY OF NEWS.

The affections of a woman are too sacred to be trifled with, those of a man are more easily alienated. A bankrupt in one place, he speculates in another; but a woman, in bestowing her heart, gives us the fee simple of her affections, and in giving us what cannot be given twice over, she gives us that which gold with all its power is unable to supply.

**SECTS IN ENGLAND.**—The following is a list of denominations certified to the Registrar-General :—Apostolics, Armenian New Society, Baptists, Baptized Believers, Believers in Christ, Bible Christians, Bible Defence Association, Brethren Calvinists, Calvinistic Baptists, Catholic and Apostolic Church, Christians, Christians who object to be otherwise designated, Christian Believers, Christian Brethren, Christian Eliasites, Christian Israelites, Christian Teetotallers, Christian Temperance Men, Christian Unionists, Church of Scotland, Church of Christ, Countess of Huntingdon's Connexion, Disciples in Christ, Eastern Orthodox Greek Church, Electics, Episcopalian Dissenters, Evangelical Unionists, Followers of the Lord Jesus Christ, Free Grace Gospel Christians, Free Gospel Church, Free Christians, Free Church, Free Church (Episcopal), Free Church of England, Free Union Church, General Baptist, General Baptist New Connexion, German Lutheran, German Roman Catholic, Greek Catholic, Hallelujah Band, Independents, Independent Religious Reformers, Independent Unionists, Inghamites, Jews, Latter-day Saints, Modern Methodists, Mormons, New Connexion of Wesleyans, New Jerusalem Church, New Church, Old Baptists, Original Connexion of Wesleyans, Plymouth Brethren, Peculiar People, Presbyterian Church in England, Primitive Methodists, Progressionists, Protestants adhering to the Articles of the Church of England 1 to 18 inclusive, but rejecting order and ritual, Providence, Quakers, Ranters, Reformers, Reformed Presbyterians or Covenanters, Recreative Religionists, Refuge Methodists, Reform Free Church of Wesleyan Methodists, Revivalists, Roman Catholics, Salem Society, Sandemanians, Scotch Baptists, Second Advent Brethren, Separatists (Protestant), Seventh Day Baptists, Swedenborgians, Testimony Congregational Church, Trinitarians, Union Baptists, Unitarians, Unitarian Christian, United Christian Church, United Free Methodist Church, United Brethren or Moravians, United Presbyterian, Unitarian Baptists, Welsh Calvinistic Methodists, Welsh Free Presbyterians, Wesleyan Methodist Association, Wesleyan Reformers, and Wesleyan Reform Glory Band.—Total, ninety-two.

[Verily the Dutch parson's prayer seems likely to be answered, wherein he asked the Lord to send religion after religion, church after church, denomination after dehomination, till there should be religions enough so that everybody could find some church that they could feel willing to join. If the example of Christian England, in furnishing 92 professions of faith in this small island, is equally well followed out in other nations, surely the parson's prayer must be already well nigh answered.—ED.]

**THE JEWISH NEW YEAR.**—In accordance with annual custom, the Jewish residents of this town yesterday (Oct. 1st) inaugurated their new year (5628, the beginning of creation) by a series of religious services appropriate to the occasion. These services, including sermons by the stated ministers, were held at the synagogues in Seel-street and Hope-place, commencing at six o'clock in the morning, and continuing at intervals throughout the day. A preliminary service was held on Sunday evening. For the accommodation of the poor connected with the two synagogues, religious worship was celebrated in the old Seel-street school. Following the new year celebration there will be special services for the Atonement on Wednesday week, and on the following Monday the tabernacle services will be held, continuing daily for a week. During these festivals all business transactions on the part of the Jewish residents are suspended.—*Liverpool Mercury.*

A milkman may have a habit of stopping daily near a river and not excite suspicion ; but when we find his little boy fishing for minnows in the milk pans, we begin to have our doubts.

**WHY CHURCHES ARE EMPTY.**—Various reasons are given why men do not go to church. The fact is they are not fed when they do go. Human nature is true to itself, and men will not go where they are not fed. If there was a discriminating preacher in the pulpit, and he sent men away with better judgment, and with better moral convictions, and with bitter balanced states of mind ; if he sent them away feeling that the sermon went home with them, and that they needed it, the church would be a place to which people would resort far more than they now do. And never was there a time when men wanted religious truths as much as now. Never was there a time when so many were hungry for knowledge of things that pertain to manhood, here and hereafter, as at this very day. And when they go to church and get nothing but cut straw, and straw raised five hundred years ago, and are dissatisfied at that, and will not come again, I honor them. I lay this law as much to myself as to my brethren. I never scolded you for not coming to church, and I never will. I do not mean here, for you almost always fill this house ; but if my prayer meetings and lectures are not well attended, it is my fault and not yours. I know it. I do not believe, as long as human nature remains true to what it is, that the herds will refuse to come to the rack when there is juicy fodder there ; and if they do not come, it is because there is nothing to eat. Therefore, when our evening meetings have fallen off, I have always said to myself, "You are falling off, and not the people." Even when I have not remedied the evil, I have known the cause of it all the time. And, on the other hand, the moment my soul was full, and my sympathies flowed out in overwhelming tides towards my fellow men, I have noticed that my meetings have gone up. If a man sleeps when I am preaching, I do not send a boy to wake him up ; but I feel that a boy had better come and wake me up. I am not now speaking of watchers of the sick, nor of seamen that have just landed, but of "those pillars of the Church of God" that make sleeping a business.—  
*H. W. Beecher.*

## POETRY.



## AN ADDRESS TO THE SAINTS.

Come all ye good and noble-hearted Saints  
 Leave off your wailing and your old complaints,  
 The Lord has spoken in a manner clear,  
 And calls upon you through his servants here,  
 To save your means and gather o'er the sea,  
 To build up Zion in a land that's free,  
 You long have labored in this priest-rid land,  
 And faithfully have warned the gentile band,  
 They hate your doctrines, and despise the ways  
 Of him who leads the Israel of the Latter-days.  
 His counsellors too, though men whose names adorn  
 The page of history, are spoken of with scorn.  
 And the Apostles, who, both far and near  
 Have preached the Gospel without dread or fear,  
 Tho' often friendless, they have fought the fight  
 And ever led the faithful in the right.  
 The numerous Elders who from Zion come,